



BRIGHAM YOUNG ACADEMY.

Vol. III. PROVO, UTAH, OCTOBER, 1, 1893. No 1.

## CONTENTS:

### EDITORIAL:

Salutatory . . . . . 1

### THEORY AND PRACTICE OF EDUCATION:

Notes From Prof. Brimhall's  
Lectures . . . . . 2

### LITERARY:

Remains of Ancient Litera-  
ture . . . . . 4

A Plea for the Study of Eng-  
lish . . . . . 6

### VARIOUS TOPICS:

Founder's Day, Oct. 16, '93 . . . . . 7

Suggestions About Selected  
Readings . . . . . 7

The Aurora Borealis . . . . . 8

Sunday School Normal Notes . . . . . 9

Our Academy Star . . . . . 10

Rhyme . . . . . 10

Poetry . . . . . 10

Founder's Day . . . . . 10

Album . . . . . 10

Life's Work . . . . . 10

LOCALS . . . . . 11

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## B. Y. ACADEMY TEACHERS' AGENCY,

PROVO, UTAH.

# THE NORMAL.

VOL. III.

PROVO, UTAH, OCTOBER 1, 1893.

No 1.

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PUBLISHED SEMI-MONTHLY DURING THE SCHOOL YEAR

BY THE  
NORMAL ASSOCIATION.

SUBSCRIPTION, \$1.25.

Contributions from progressive teachers and students solicited.

Address all communications to  
*THE NORMAL, B. Y. A., Provo, Utah.*

Entered at Provo, Utah, P. O., as second class matter.

## EDITORIALS.

### SALUTATORY.

THE eighteenth academic year of the Brigham Young Academy opens under auspicious circumstances. The attendance is even greater than it was at the close of September, 1892, and the students are of riper experience and a more advanced degree of scholarship. That this is the case is a cause of gratification, not alone to the Faculty and Board of Trustees, but to all lovers of education throughout the length and breadth of Zion. It indicates that those who attend the Academy have come for a definite purpose, and that thorough work will be done in all departments.

As a factor in the pedagogic and literary labors of the Academy, THE NORMAL has long occupied a popular and prominent position. It has never aspired to be simply a social exponent, or a journal devoted to "small talk" and crude jokes. Its plane has been higher; its ambition more noble. Edited by normal students, directed and assisted by members of the Faculty as consulting editors, its columns have been devoted to a discussion of systems

and methods, with observations and results of their practical application.

The plan of THE NORMAL will not be materially changed during the ensuing year, but a more advanced grade of work will be effected and stress will be laid upon the subjects of applied psychology and the pedagogics of special departments. That this scheme may be realized, a slight change has been deemed desirable in the arrangement of the editorial staff, and four members of the Faculty have been appointed consulting editors of THE NORMAL. Each of the associate editors is a specialist, and will devote his editorial labors to the discussion of the pedagogics of the department embracing his particular field of research.

To the teachers of the District Schools, who have not enjoyed opportunities for a technical normal training, THE NORMAL will prove of practical assistance. Many of the lectures delivered by prominent educators before the Utah County Teachers' Association will be printed in full in its pages. It will keep the teacher informed as to the progress of school work and educational reform throughout the land, and its editors hope to make it an actual necessity to teachers engaged in public school labors, as well as those whose time and talents are employed in the Church School System.

M. I. normals and Sunday school normals will find THE NORMAL of practical benefit, not to them alone, but to the organizations with which they are connected. The Theory and Psychology lectures given to these classes will be published during the year, and, after our missionary students leave for their respective homes, they will feel that this paper is a friendly link between themselves and the school among whose members they have been numbered.

To regular normals there is little need of mention in either the field of THE NORMAL, its possibilities or the claims which it has upon them for support. Through their united efforts it has become what it is, and the Normal

Association of 1893-94 can but build upon and strive to improve the work of its predecessors.

In issuing the initial number of Volume III, the editors feel that the labor in which they are engaged is an important and a sacred one. It is their desire to make it the pedagogic journal of the West, and, shall they be successful in their undertaking, they will be abundantly repaid for all their efforts. They ask, however, the support of the students and their hearty co-operation in making this a literary and financial success. THE NORMAL aims to advance the standard of education throughout the inter-mountain region, and, in doing this, it will advance the interests of the Academy and of those who leave its walls.

Students, no matter the department or grade to which you belong, we welcome you. That which is in the power of THE NORMAL to do for you will be done. Do what you can for THE NORMAL, and together we will go on toward perfection, and this will be the brightest year in your history and in that of the institution which is now your home.

THE Theological organization, in charge of Dr. Hardy, is very complete. The series of related lectures delivered by the Professors and Instructors, one on each Wednesday morning for the general theology, is giving great satisfaction. So far, this semester, the following subjects have been presented:

"Responsibilities of the Students," by Prof. Cluff, on Wednesday, August 31.

"What the World Believes," by Prof. Whiteley, on Wednesday, September 6.

"Obedience," by Prof. Keeler, on Wednesday September 13.

"Duty," by Instructor Maeser, on Wednesday, September 29.

"Character," by Prof. Nelson, on Wednesday, September 27.

"The Sabbath Day," by Dr. Maeser, on Wednesday, October 4. His talk was a most beautiful picture throughout to those who love and keep holy the Sabbath day, but a flood of terrible truths to the desecrator of that peaceful, sacred day of rest. We wish all Israel could have listened to that discourse and every Sabbath morning hereafter its echoes would ring in their ears, that Zion might henceforth and forever be a practical example of Sabbath day reverence.

IN one of the sylvan parts of Northern Utah, the following beautiful words were seen inscribed in the bark of a stately quaking asp:

"Let the trees in their own tongue sing the psalms of the forest, and the rocks the hymns of the hills." And within a few rods on another tree this verse could be read:

"If each small leaf could sound one note,  
Each twig could speak one word;  
If every branch a measure chimed  
And all the trees would chord,  
What anthems would a forest raise  
In sweet praise to the Lord!"

## THEORY AND PRACTICE OF EDUCATION.

### NOTES FROM PROF. BRIMHALL'S LECTURES.

#### THEORY A.

THEORY includes the principles of teaching and training in harmony with the laws of physical, mental, and moral growth.

Practice in teaching implies the application of the laws of teaching and training; in the former we have the *know* what and how to do, and in the latter the *do* what *should* be done.

Theory provides a knowledge of the law, "Do the best things in the best way;" practice sees that the best things are done in the best way.

#### THE TEACHER.

The true teacher is a gentleman, or a lady, either of which is, according to our best authority, a person "clean in body, clean in thought, and clean in action."

*Physically* the teacher *should* be ideal in appearance, attitude, and action, and in the latter two he must be at least an object of emulation.

*Socially* the teacher should stand high in the community; he should have a hearty welcome to the hearths of the most select circle of patrons, and a home in the heart of the humblest child.

*Morally* the teacher should be above suspicion, a "lover of light, a doer of right."

*Spiritually* we are a community of Christians. Our aim is preparation for a perpetuity of life and liberty, the parents of happiness.

Our *highest hopes* are based on eternity, and all of our greatest educators agree that a high *religious sentiment* is an essential element of a perfect manhood and perfect womanhood, and as the teacher, in the full sense, presupposes manhood and womanhood it is evident that one of the essential qualities of a teacher is a high *religious sentiment*.

*Scholastically*.—A thorough knowledge of the subject to be taught is an indispensable qualification of the teacher. All the professional training possible will fail if it be not set upon the foundation of a liberal amount of information and skill.

Scholastic preparation can be nothing less than the ability to read well, write smoothly, spell correctly, compute accurately and easily, speak properly and to converse freely about the chief persons, places, events and things of the past and present.

*Professionally* the teacher must be a master of the methods and devices, by having not only an acquaintance with various methods, but with the laws of their proper adaptation in teaching. He must know the child physiologically and psychologically, and he should have received training under the direction of normal professorship, where his mistakes will have been made and corrected at his own expense rather than at the expense of the pupil and patron. Finally the teacher must be a student. The day on which the teacher says, "I need to study no longer should be the day on which he should be officially told "you need to teach no longer."

#### STUDY SUGGESTIONS.

1. Take a deep interest in what you study.
2. Concentrate yourself and study step by step on a line.
3. Move mental mists, by mastering, either in part or whole, each subject before passing to another.
5. Think hard, clearly, and independently.
6. Study subjects, not books.
7. Study to know, to keep, and to use.
8. Discover truth, express it, apply it.

9. Rest short of the point of exhaustion, but don't mistake mental truancy for tiredness.

#### THEORY B.

Education as a process, from a teacher's standpoint, is the aiding of the pupil along the line of proportionate development and culture, physically, mentally morally, and spiritually; from the student's point of view, it is the process of proportionate self-betterment through self effort divinely directed.

As an end, education is the habitual capability to use one's entire self.

Environments educate, but never lift anything above themselves; the guidance of superior intelligence must aid potentiality otherwise progress is limited. Energy cannot reach above its source in power any more than water can rise above its level. It is the office of art to aid not suppress nature.

We follow nature when we act along the line of law, and law requires that the lesser should always conform to and act in harmony with the greater. A law of nature provides for appetites and their gratification, but a higher law provides that the lawful gratification of appetite gives power and pleasure, while unlawful gratification leads to pain and perdition.

What would following nature be in this case?

In cases where nature seems to guide the child along the line of special aptitudes, mistakes are often made by emphasizing these aptitudes at the expense of a natural proportionate development and culture of the faculties, and a due amount of general information which alone can form a foundation for a professional structure of prominence and stability. General scholarship, not specialties, should be emphasized in our public schools.

Special studies need not be inhibited but they should never be emphasized at the expense of a liberal education.

#### PHYSICAL EDUCATION.

Dr. Hardy has well said that physical culture is the basis of moral strength.

It is easier for a well person to do the best things in the best way.

Disease "hurts and don't help." It is the duty of teachers to be well and to see that the pupils are provided for and protected past the danger line if possible.

## INTELLECTUAL EDUCATION.

Education cannot create, it can only awaken and strengthen and train into habit.

"The faculties are coeval, coequal, co-operative, and interdependent. Each has its time and studies best suited to its special growth. What we mean by *harmonious* development is the *proportionate* development.

## MORAL EDUCATION.

Good conduct is the end aimed at. The only way to give the idea of goodness and awaken the desire for good being and good doing, is through the concrete good. Through an acquaintance with this good and that good, the child gets the concept good.

Prof. Cluff has clearly shown that while the schools aim at a high state of morals they can not do the work alone, nor are they the *chief* factor. The *Home*, the *Church* and *Society* must each do its share, otherwise moral culture can not keep pace with the intellectual, and education will be imperfect at best.

*The Senses*:—All our senses are mental powers. The organs only are physical.

They are capable of cultivation. Keen senses secure clear ideas. Careless sensations crowd upon us poor percepts, and lead to cloudy concepts upon which are based poor judgments which premise fallacious reasoning.

Pupils should be trained to see what they look at and to hear what they listen to at least.

Prof. Cluff has prepared and published an excellent scheme for the cultivation of the senses.

Dr. Baldwin has formulated the following, to which the progressive teacher is invited to add.

1. Be what you would have your pupils become.
2. Know thoroughly the child and the subject.
3. Use easy words and apt illustrations.
4. Secure attention through interest.
5. By easy steps, proceed from the known to the unknown.
6. Lead learners to find out, tell and do for themselves.
7. Train pupils to assimilate their acquisitions into unity.
8. Manage to have students study the best things.

9. Train pupils to do their best in the best way.

10. Lead pupils through right ideas to right conduct.

**LITERARY.**

## REMAINS OF ANCIENT LITERATURE.

To all lovers of education, of books and of general learning, the question must have arisen at different times, In what way has the scholarship of the ancients reached us? or, how can we be certain of either the genuineness or the authenticity of ancient manuscript?

Or to put it in another form, Plato wrote these words, "All knowledge is remembrance, and all ignorance forgetfulness." In the writings of Clemens of Alexandria we find this statement: "Formerly there was not so vast a difference betwixt the angelical and the human life. Angels and men both fed on the same dainties, all the difference was, the angels are in the upper room in heaven, and man in the summer parlor in Paradise."

These are but two brief statements amongst a vast number of other literary remains that have come down through the long ages, and whose history is replete with the deepest interest of a literary character.

It has been justly said that the very credit of ancient literature, the certainty of history, and even the truth of religion, are all involved in the secure transmission of ancient books to modern times. The principal facts of ancient history, and the authenticity of the works from which chiefly our knowledge of antiquity is derived, are now freely admitted. Yet on this subject, as well as upon some others, there often exists at the same time too much faith, and too little; for, from want of acquaintance with the details on which a rational conviction of the genuineness and validity of ancient records may be founded, many persons, even though otherwise well informed, feel that they have hardly an alternative between a simple acceptance of the entire mass of ancient history, or an equally indiscriminate suspicion of the whole. And when it happens that a particular fact comes to be questioned or the genuineness of some ancient book is argued

such persons, conscious that they are little familiar with the nature of the evidence on which the question turns, and perceiving that the controversy involves many recondite researches, either recoil altogether from the argument, or they accept an opinion, without inquiry, from such persons on whose judgment they think they safely rely.

The antiquity and genuineness of the extant remains of ancient literature may be established by three lines of proof that are altogether independent of each other; and though, in any particular instance, one, or even two out of the three should be wanting, the remaining one may alone be perfectly conclusive. When the three concur, they present a redundant demonstration of the facts in question.

The *first* line of proof relates to the history of certain copies of a work which are now in existence.

The *second* traces the history of a work as it may be collected from a series of references made to it by succeeding writers.

The *third* is drawn from the history of the *language* in which the work is extant.

For understanding what belongs to the first of these three lines of evidence we ought to be acquainted with various particulars relating to the modes of writing practiced among the ancient nations, and to the materials employed, and to what may be called the business system by means of which an ancient writer placed himself in communication with his readers. In many, or in most of these particulars ancient and modern usages are very dissimilar.

The date of an ancient manuscript may be ascertained by such means as the following:

1. Some manuscripts are known to have been carefully preserved in the libraries where they are now found, for several centuries; for not only have they been mentioned in the catalogues of the depositories to which they belong, but they have been so accurately described by eminent scholars of succeeding ages, that no doubt can remain of their identity. Or even if they have changed hands, the particulars of the successive transfers have been authentically recorded.

2. A large proportion of existing manuscripts are found to be dated by the hand of copyists, and in such a manner as to leave no

question as to the time when the copy was executed.

3. Many manuscripts have marginal notes, added evidently by later hands, which through some incidental allusion to persons, events, or particular customs, or by the use of peculiar forms of expression, indicate clearly the age of the notes, and therefore carry that of the original manuscripts somewhat higher.

4. The remote antiquity of a manuscript is often established by the peculiar circumstance of its existing *beneath* another writing. These re-written manuscripts, or rescripts as they are termed, afford the most satisfactory evidence of antiquity that can be imagined. Parchment, which has always been a costly material, came to be greatly enhanced in price at the time when paper, manufactured from the papyrus of the Nile, began to be scarce, and just before the time when that formed from cotton was brought into general use. At the same period, owing to the general decline of learning, the works of the classic authors fell into very general neglect. Those, therefore, who were copyists by profession, and the monks especially, whose libraries often contained large collections of parchment books, availed themselves of the valuable material which they possessed, by erasing or washing out the original writing, and then substituting lives of the saints, religious romances, meditations, or such other inanities as suited the taste of the times.

Nevertheless often the faithful skin, tenacious of its pristine honors, retained the traces of the original writing with sufficient distinctness to render it still legible. These rescripts, therefore, offer to us a double proof of the antiquity of the work which first occupied the parchment; for in most cases the date of the monkish writing is easily ascertained to be of the 12th or even of the 9th century. The writing which *first* occupied such parchments must, of course, be dated considerably higher, for it is much more probable that old, than that recent books should have been selected for the purpose of erasure.

Some valuable manuscripts of the Bible, and not a few precious fragments of classic literature, have been thus brought to light.

From such indications as these, ancient remains of literature are assigned to various

periods, extending from the 16th to the 4th century of the Christian era. Most, if not all, the Royal and Ecclesiastical and University libraries of Europe, as well as many private collections, contain great numbers of these literary relics of antiquity; and some of them could furnish manuscripts of nearly the entire body of ancient literature. There are few of the classic authors that are not still extant in *several* manuscript copies; and of some, the existing copies are almost numberless.

Although all the larger ancient libraries, such, for instance, as those of Alexandria, of Constantinople, of Athens, and of Rome, were destroyed by the fanaticism of barbarian conquerors; yet so extensive a diffusion of the most celebrated works had previously taken place, throughout the Roman Empire, and beyond its limits, that all parts of Europe and Western Asia abound with smaller collections, or with single works in the hands of private persons.

Thus much as introductory, to a series of articles, which our editor of THE NORMAL has kindly invited us to write. We love our B. Y. A. NORMAL, and will do our best to gather up the fragments of time that we may the better gather up the fragments of interest in relation to the endlessly pleasing theme of classic literature.

We may sometimes find ourselves amongst the dry bones of ancient literary relics, nevertheless we trust our journey will afford both interest and instruction to all our young friends who may accompany us.

Our methods will necessarily be largely historic—we shall travel first among the literary remains of the Old World civilizations, ultimately reaching, as we hope, the greatest of all literary discoveries, not in the papyrus of Egypt, or the parchment of Rome, but in the golden plates of Cumorah.

*Amicus.*

#### A PLEA FOR THE STUDY OF ENGLISH.

ASTONISHING, is it not, that there is need of urgent discussion under this title? Were it German, or French, or Hebrew, or Sanscrit, it would seem natural enough; but to urge the English-speaking race to study English, will no doubt seem to some like exhorting the

carpenter to become acquainted with his saw, or cautioning the farmer not to neglect learning the mysteries of the plow. Yet, anomalous as it may seem, there is, as a rule, no branch in the curriculum so shabbily treated, and consequently so generally disliked as is this study. The very name of composition-writing, for instance, harrows up odious associations, alike in the mind of the student and of the teacher.

Some one has wisely remarked that you can forgive and even love the man that has injured you, but never the man you have injured. This is equally true of a study, slight it, and you will soon hate it. Conversely, pay deep attention to it, and you cannot fail to love it.

Whatever be the cause, the fact remains painful enough, most young people, even after a careful district school training, come to the classes in English with apathy and distaste for real language-work. Often, indeed, they exhibit a feverish interest in diagramming, parsing, and other scaffold-work, but for every ten so interested, you may count yourself lucky, if you find one who, while reading, lingers with pleasure over the turn of a phrase or the sparkle of an epithet. The art of a composition is to them a lost, or rather, an undiscovered art: only the story pleases.

Why is this the case? No doubt the influence of our good pioneer fathers is still at work. At that early period, when men and women made it a merit to cultivate the native grammar, the imported article was looked upon as an effeminate luxury, much as we now look upon the dude's eye-glass. Somehow it was counted among the things that unfitted a man to dig ditches, grub sage-brush, and build dams. No wonder the good old trustees fought vigorously against it, and the people as loudly echoed, "Them's my sentiments tew!"

Were they altogether wrong? I think not. Grammar, as I remember the introduction of it into the district schools, deserved no better treatment. Nor does it deserve better today. Indeed, I believe it would be a healthy renovation of many daily programs, if graves would open and some of the old trustees walk into our school-rooms occasionally.

Of late years much attention has been directed against the folly of teaching figures

instead of numbers. Is it not about time that we wake up to the fact that the disease has spread more widely? I boldly affirm, without fear of successful contradiction, that in most schools, grammar, not language, is taught today. Results prove it.

In the two hundred dollar buggy horse, how much money may be represented as pulling at the traces, and how much prances along merely to gratify a love for the beautiful? So in dress, in furnishings, in architecture, in all our tastes, both utility and æsthetic pleasure enter, in varying degrees. But what of language studies in this respect? Where is the exquisite joy that should like a halo surround these studies? The art in language is seldom displayed; rarely enough the trade. Even where grammar is made serviceable, it is a kind of pack-mule service.

But when we actually observe this utility, be it ever so little, let us be devoutly thankful. We find instances numerous enough where grammar is a hopelessly inward accomplishment. Thanks to the fanatical notion now abroad in the teacher's profession, viz., that we must never refer to errors in language; we meet every day finished grammarians that violate syntax in every breath. I have in my mind at this moment a certain learned pedagogue, who recently remarked to me, in a conversation on this very subject, "Ain't it peculiar that language studies is so neglected in our district schools?"

Grammar is his hobby, and he can diagram to the uttermost twig.

Let this suffice to voice my grievance. In my next paper I shall be more specific.

*N. L. N.*

## VARIOUS TOPICS.

### FOUNDER'S DAY—OCT. 16, 1893.

Students meet at 9 'clock at the B. Y. A. to be arranged for street parade. They will march in the following order: 1st., Kindergarten; 2nd, Primary Department, or I. Grade; 3rd, II., III., IV. Grades; 4th, V. and VI. Grades; 5th, VII. Grades; 6th, VIII. Grade; 7th, Commercial College; 8th, Academic; 9th, Normals; 10th, Faculty; 11th, Board.

The procession will march to music down

J Street, turn at bank corner, and go down Center Street as far as the "Old Ruins." Salute and cheer. Counter-march up Center and down J Street to temporary quarters "Old Z. C. M. I. Building." Salute and cheer. Counter-march up J Street to B. Y. Academy.

### EXERCISES IN THE BUILDING.

1. Music.
2. Prayer—Prest. John.
3. Music.
4. Introduction—Prof. Brimhall.
5. Oration—Apostle Brigham Young.
6. Music—Prof. Giles.
7. Remarks—Prest. Smoot.
8. Sentiment, "Son give me thine heart"—Dr. Maeser.
9. Music.
10. Toast, B. Y. A. Past, Aretta Young; Present, Ida Bush; Future, J. W. Booth.
11. Music.
12. Benediction.

At 3 o'clock p. m. a party will be given to the Preparatory School, i. e., from VII. Grade down to Chart.

In the evening a ball at the Opera House.

Arrangements have been made with the Railroad officials for special rates to those desiring to attend the Founder's Day celebration.

### COMMITTEE ON INVITATION:

President A. O. Smoot, J. B. Keeler,  
Principal B. Cluff, Jr., Dr. M. H. Hardy,  
G. H. Brimhall, Ella Larson,  
Amy Brown.

### COMMITTEE ON DECORATION:

W. M. Wolfe,	Lillian Loveland,
Mrs. C. Young,	Henry Peterson,
Mrs. Geo. Craig,	G. E. Ellsworth,
May Ashworth,	Brig Smoot,
Vilate Elliot,	A. C. Sorensen,
Miss Hougaard,	Orin Seager,
Albert Jones,	Priscilla Hoover,
J. W. Knight,	Louise Hedquist.

### COMMITTEE ON PROCESSION:

O. W. Andelin, Emil Maeser,  
H. S. Tanner.

### COMMITTEE ON BALL:

L. E. Eggertsen,	W. E. Rydalch,
W. M. McKendrick,	Irene Mendenhall,
	Phena Brimhall.

**SUGGESTIONS ABOUT SELECTED READINGS.**

THE piece that may suit you may not suit the audience or the occasion, therefore always look to its adaptability. Consider time, place, what is before and after it on the program, that it may be joyfully received. Too many pieces bore into the ears like discordant cries disturbing one's rest and enjoyment.

Remember, an audience gathers to be pleased first, instructed afterward.

Few care to attend an evening entertainment merely for instruction. "Tickle the world and it will call you a good fellow." If you must give a reading that is purely dry and scientific, historical, or critical, precede it with an anecdote or description that will gain the sympathy of the audience and perhaps it will be tolerated, otherwise, unless you charm them with an excellent delivery, they will listen with indifference, and soon wish that you were through.

"Good, but oh so long!" expresses a too common and just criticism. "Good! I wish there were more of it!" is rare praise.

The ear demands variety in reading as in music. A melody has two or three parts, and even these are usually supplemented by bass, tenor, alto or instrumental accompaniment to provide harmony and variety together. Even a voice that is so flexible as to adapt itself to the sentiments of a reading must follow the laws that govern the repetition of sounds.

It is not quantity but quality the audience wants. Thoughts that like diamonds scintillate and sparkle, and by their very brilliancy leave a lasting impression on thoughts that have lurking in every phrase and sentence the tragic, the mirthful, the sentimental, are what people desire.

If your own judgment is not correct in making selections that will please, by all means consult with a friend or teacher that has studied elocution. A proper selection correctly read is better than a poorly delivered declamation, and need not require much time for preparation.

But do not attempt to read anything in public without studying the style of delivery best adapted to the selection; then read it over and over aloud in private till every word can

be correctly pronounced and every sentence modulated in that cadence and movement best adapted to the subject.

*J. L. Townshend.*

PROF. NELSON'S classes in English manifest unusual enthusiasm, especially the classes in Rhetoric. If properly presented, these studies seldom fail to awaken interest.

Ross' Elocution, the text-book now used in the Academy, is an admirable compendium of principles and exercises for the acquirement of this art.

ONE day the city cousin on his way to spend a few weeks with Uncle Toby, got lost in the woods, and meeting one of the natives accosted him:

"Would you kindly tell me how far it is to Mr. Jackson's plantation?"

"Wall, stranger, jes' li' me think."

After counting on his fingers a few moments, he made this unique reply:

"Now, as nigh's I kin reckon it's three hoots, two sees, an' then a right sma't distance."

This is the application Prof. Nelson made after relating the above anecdote to one of his classes in composition:

"Never permit words of identical or similar sound to remain within hooting distance of each other, and let there be one or two "sees" at least between sentences constructed alike.

**THE AURORA BOREALIS.**

I WAS coming down Saleratus Creek about dark when I first noticed a white streak in the north-western sky, extending upward about thirty degrees. Soon a large, bright arch commenced to form over the lower horizon, and, as the darkness came on, its brilliancy became more intense by contrast. Radiating streams of red and white then shot, fan-shaped, over the whole boreal sky. The blue heavens bespangled with the little twinklers and the alternating stripes of red and white, made it seem like the polar regions had turned into a Republic and had raised the ensign of their freedom to shout to the United States that our colors were accepted by them as the emblems

of liberty. It lasted until about midnight, when I reached the ranch and saw it begin to wane away.

*From a private diary, July 15, 1893.*

### SUNDAY SCHOOL NORMAL NOTES.

#### Principles and Practices of Teaching.

"Go from concrete to the abstract," or lead through the concrete to the abstract.

Now what does this principle or educational law mean?

First, concrete indicates special or particular, while abstract is general or universal.

Sweet of sugar sweet of honey are concrete sweets, and through *this* sweet and *that* sweet comes the abstract idea, sweetness as a quality. It is the same with principles of truth.

How shall the principle of *faith* be given to the child-mind? We answer through concrete faith.

Abel's faith, Enoch's faith, Noah's faith, Abraham's faith, the faith of Joshua, David and a host of others are concrete, by means of which the mind is lead to learn, love and confide in the great eternal principle.

If we would teach repentance, "let nature be our guide," and seek not to go from the general to the special, but from special instances of repentance to the general principle. The instances found in the lives of Jonah, Saul, Alma and others, are illustrative.

The *Philosophy* of baptism is not what *children* need, but correct ideas concerning this principle are essential, for ideas occasion emotions or feelings on which rest choice and action from impulses within.

If faith in the Lord is made a part of the child's education, and a desire for self-betterment is awakened, he will be interested in methods and means to accomplish the end desired, and we can proceed according to our law or principle of education to teach him the principle of baptism through the stories of the baptism of the Savior, and of Joseph Smith as types. It has been said that *teaching* is causing others to *know*, and that *training* is causing them to *do*. May we not venture to enlarge on this and say that teaching is causing others to know and to *feel like doing*, while training is causing others to do with *willingness*. "The

letter killeth, but the spirit giveth life," is exemplified in teaching, when the child is given the cold fact which to him is a spiritless form of fact, lead-like and lifeless, simply because the fire of interest has never warmed it into life, nor the light of concreteness made the abstract visible.

Let us look back on the pathway of our individual progress and see how much time *we* have wasted by walking backward. We unhesitatingly say, then, that induction is the method adopted to primary work, and that the line of march should be "through the *known* to the *unknown*," from the *can* do to the *should* do; from the *is* to the *ought* to be, and from the CONCRETE to the ABSTRACT.

### SCHOOL SONGS.

#### MAESER.

Great teacher of that knowledge  
Which naught but truth can yield  
The higher education  
Our Father has revealed,  
For years of earnest labor,  
For toil and love and zeal,  
What tribute can repay thee  
Like gratitude we feel?

#### CHORUS:

Revealed, beloved teacher,  
In wisdom's ways our guide,  
With thankful hearts we gladly  
To thee our love confide.

This wondrous plan of learning,  
This means of teaching truth,  
Thou hast been called and chosen  
To guide for Zion's youth;  
And in the halls of knowledge  
With truth from heaven above,  
Thy voice is ever calling  
In faith, and hope, and love.

Upon thine head now Wisdom  
Has placed her glorious crown;  
While Honor gives thee glory,  
And Fame her great renown;  
And Justice, Truth and Knowledge  
Their gifts on thee bestow,  
And Love enshined by many  
Sits at thy feet below.

May heaven kindly bless thee  
With all thy heart's desires;  
Thy days in peace be lengthened  
With strength that God inspires;  
And still thy life's great mission  
Go on from day to day,  
While thousands rise and bless thee  
Forever and for aye.

*J. L. Townshend.*

## OUR ACADEMY STAR.

In the galaxy bright,  
O'er the firmament strewn  
Above the great West with its new education,  
There beamed a new light  
From a star that outshone  
All others around,—'twas a nobler creation.  
Its light beaming near,  
Greeted all with good cheer,  
And e'en in adversity shone bright and clear,  
Our Academy Star! O long may it shine  
As a light to our feet in the pathway divine!

Through the smoke and the fire,  
Once our star was obscured,  
And was lost for a night while we wept in the ashes;  
By prayerful desire,  
Was our hope reassured,  
And the star rose again, though enfeebled its flashes,  
By faith it has grown,  
Brighter still it has shown,  
And many rejoice that its light they have known,—  
Our academy star, etc.

May its glory increase  
Till it shines like the sun,  
Imparting its light as a beacon from heaven,  
While onward in peace  
May its course ever run  
In the clear inspiration kind heaven has given.  
Its beams still shall guide,  
In the vales far and wide,  
The youth of our land, Zion's hope and her pride,—  
Our academy star, etc.

*J. L. Townshend.*

## RHYME.

If the sight of a bug is as much as you can lug  
In the arms of a five-cornered pleasure;  
Then would a drop of love no bigger than a dove  
Enkindle your heart beyond measure.

## POETRY.

Love took up the harp of life  
And smote on all its chords with might;  
Smote the chord of self, which trembling,  
Passed in music out of sight.

*D.*

## FOUNDER'S DAY.

16TH OCTOBER.

"A school let there be where the light of the gospel  
On every pupil may shed its bright rays;  
Where knowledge, directed by God's Holy Spirit,  
May aid Zion's children to walk in His ways."  
Thus spoke our great Chieftain, and for this he founded  
This system of learning, this fountain of truth;  
And gladly responding, within these fair portals  
A multitude gathers of Zion's bright youth.

## CHORUS:

O great inspiration! O far reaching vision  
That pierced the dim future with faith's brilliant eye!  
O Prophet and Seer may this school thou hast FOUNDED  
Be ever for Zion a light set on high!

The skeptic's conclusions on sophistry founded  
No longer in science our minds can mislead;  
A clearer perception, inspired by the Spirit,  
Links truth unto truth, as our lesson we read;  
And here we are learning how life is eternal,  
How self by obedience exalted may be,  
Till worthy of all that our Father has promised,  
We'll enter His presence,—His glory we'll see.

*J. L. Townshend.*

## ALBUM.

The venerable Past, the priceless Now, the divine To Be  
Are the golden links of eternity,  
The PAST can never be recalled  
For what we do is done forever;  
The NOW tho' to us seems so small,  
That shape's that future, changeless never.

*D.*

## LIFE'S WORK.

How weak the words we often choose,  
How frail the weapons that we use,  
In teaching truth or fighting wrong!  
And duty's path's a dusty road,  
And for our strength too great the load,  
Life's ways we pass along.

But sometimes through a mist of tears,  
Fair blooming in the veil of years,  
All unexpectedly we meet  
A young soul saved, a sin laid low,  
A virtue planted where 'twould grow—  
A recompense for weary feet.

Then to oblivion's shadowy plain  
Departs the care, the grief, the pain.  
The soul bathes in immortal light,  
We feel God rather blessed the thought  
Than anything our hands have wrought,  
'Tis this the soul, the truth, the fight.

How bright the blooms from seeds we sow,  
Only the infinite can know.  
Our dim eyes may not see,  
What depth of bliss, or wordless woe,  
May from our lightest accents flow,  
Is curtailed by eternity.

*Ellen Jakeman.*

*All things have been, are, and ever will be governed by law. Those who will not live the laws of life and liberty will, by law, be brought under the provisions of the law of death and bondage. Wise choice extends our agency, foolish choice narrows the limits of our agency. We can choose causes, but effects cannot be chosen, except through causes.*

**LOCALS.**

What is the matter of "Socratic" this year?

We have heard nothing of the Academy Yell.

J. L. Townshend has charge of the Mechanical department.

The class of '95 is well represented in the editorial staff of the NORMAL.

President Paxman of Nephi was in attendance at Elder Reynolds' lecture last Tuesday.

Mrs. Elmina S. Taylor, President of the Y. L. M. I. A., spent an enjoyable hour with us last week.

"Sahara" was the subject of a lecture given by Dr. Maeser before the Polysophical last Friday night.

Besides several University graduates, we have in attendance this year a number of the L. D. S. College's former students.

Miss Phene Brimhall, who taught in the Central School of Provo last year, is now teaching the Seventh Grade in the Academy.

Miss Ella Larson, who has taken a course under Col. Parker at the Cook County Normal School, is a valuable addition to our Faculty.

Visitors on entering each department of the Academy are struck by the good order and cleanliness that they witness. The students are patriotic in the preservation of our "Temple of Learning."

President A. O. Smoot and some members of the Board were present when Prof. G. H. Brimhall was installed as First Assistant, and Prof. J. B. Keeler as Second Assistant Principal of the Academy to conduct the school in the absence of Prof. Cluff.

Our esteemed Principal Prof. Cluff, after remaining with us four weeks, went east to visit the World's Fair and some of the leading Normal Schools. He is determined that our Academy shall have the benefit of every educational improvement possible. Previous to his departure the students perpetrated a genuine surprise on the Prof., leading features of which were the presenting of a fine gold-headed cane, congratulations of success and well wishes for the future.

We have not heard from "Class of '96."

The class of '95 has charge of the mail.

The B. Y. A. band this year is "coming."

Fast day was observed in the Academy last Thursday.

The S. S. Normal class is among the most interested in the Academy.

A glee club of twenty-two members has been organized, holding two rehearsals each week.

Students in Arithmetic B are pleased with "McKendrick's principle of per cent."

A special class in "Medical Physiology," under Dr. Hardy, will begin next week.

The Instrumental music department is in a more flourishing condition than ever before.

The class in English Literature, under Prof. Whiteley, are using "Welsh" as a text-book.

The M. I. Civil Government Class has nearly completed the Constitution of the United States.

Hon. J. E. Booth and E. A. Wilson, Esq., are doing excellent work in the M. I. Parliamentary Law Class.

The Kindergarten maintains its high standing attained last year. Mrs. Craig continues to do herself "proud."

There is a large number of students studying the Church organ music preparatory to Sunday school and Church work.

The class in "Shop Practice," under J. L. Townsend, makes "sounds of pleasant industry," which we all delight to hear.

Elder Morgan Richards, First Counselor to the President of the Parowan Stake, was a visitor last Thursday. He made some instructive remarks in fast meeting.

The Domestic Organization, in charge of Prof. Keeler, is fully organized for the year and reporting, through the medium of its visiting teachers excellent results.

A "blackbird" very often flies from the second floor to the window of room Four, and annoys the students by his continual pecking. If he needs a "holiday" we hope he will get it.

As a Pedagogian, Brother T. figures conspicuously.

An efficient chorus is in progress for the missionary meetings.

Many students are being captivated by Physical Culture taught by O. W. Andelin and Miss Brown.

Special penmanship, under J. L. Townshend, is a feature of more than passing interest and significance.

The members of Prof. Wolfe's "Autumnal leaving" class are fast returning with gorgeous fall supplies.

The M. I. Parliamentary Law Class is in full running order. C. F. Tollestrup makes a good president.

There is a scheme progressing nicely in Class of '95. It will be a surprise when matured. Success to it.

Mr. Frank Cutler, a last year's student, spent a few days in the Academy, prior to his visit to the World's Fair.

Many of our lady students, after leaving the Post Office, are heard to sigh:

"Of all sad words of tongue or pen,  
The saddest are these, I'm left again."

The significant importance of the library and reading rooms, from both a *scholastic* and *disciplinary* point of view, is beginning to assert itself unmistakably.

Dr. Hardy's unusually large class in Physiology is doing a thorough and rapid work. The system of practical illustrations, class-drawings and diagrams commends itself at once, and with emphasis.

We feel confident that Dr. Maeser's lecture last Wednesday on "The Sabbath Day" will be productive of much good among the students. We dare say that many did not before look upon keeping holy the Sabbath day as he explained it.

One of our visitors was heard to remark: "This school is a practical illustration of the theory that all good government is based upon the self-government of the individual. Everybody here seems moving along the line of busy-(i)-ness."

Room C. has been fitted up for a library, and also a reading room for teachers. It is very cozy.

County Supt. D. H. Christensen, our fellow-student, has been absent lately officially visiting schools.

O. W. Andelin has been appointed to the position formerly held by Miss Edwards, as teacher of the Eighth Grade.

The Literature Class wrote essays on "My Three Favorite Authors." Longfellow, Dickens, and Scott, were the general favorites.

Supt. Goddard, and Elder Summerhays attended the B. Y. A Sunday School October 1st. We hope to be visited often this year.

The outline map of South America used by Elder Reynolds, to illustrate his Book of Mormon lectures, was drawn by Peter Allen of the M. I. Normal class.

The Normal Association was organized some time ago with Henry Peterson President, H. S. Tanner Vice-President, Jennie Brimhall Secretary, A. C. Sorenson Treasurer.

Prof. Brimhall gave a most interesting and instructive lecture in Pedagogium last Thursday. His subject was: "The Path of Pedagogy." It was nicely illustrated on the blackboard by Miss Larson.

Some students went for lunch Wednesday, leaving their umbrellas and wraps at school. After they had returned the Janitor was seen carrying down buckets of water that had been wrung from their clothes.

The first number of volume three of the *Business Journal* is out in full dress. We are pleased to see it again, and feel we have a brother assisting us in the interest of our "Temple of Learning."

Special class work in teaching is a new feature of the Utah County Teachers' Association this year. The work is graded. Prof. Brimhall has been engaged to give the course of instruction to the teachers of the higher grades. Miss Ella Larsen gave the first lesson in primary methods. Students are cordially invited to attend the meetings of the Association.



**STANDARD GAUGE.**

## *Current Time Table,*

**IN EFFECT JULY 30th, 1893.**

### **LEAVE PROVO:**

No. 2.	For Castilla, Grand Junction and points east.....	9:24 a. m.
No. 4.	For Grand Junction and points east.....	9:00 p. m.
No. 6.	For Eureka, Springville, Thistle and Salina .....	5:21 p. m.
No. 1.	For Salt Lake, Ogden, Lehi, American Fork and the west .....	9:43 a. m.
No. 3.	For Salt Lake, Ogden, American Fork and Lehi and the west .....	10:20 p. m.
No. 5.	For Am. Fork, Lehi, Bingham Junction .....	4:20 p. m.

### **ARRIVE AT PROVO:**

No. 1.	From Eureka, Grand Junction and points east .....	9:43 a. m.
No. 3.	From Grand Junction, Castilla and points east .....	10:20 p. m.
No. 5.	From Salina, Manti, Thistle, Castilla and Springville .....	3:20 p. m.
No. 2.	From Salt Lake, Ogden, American Fork and Lehi and the west .....	9:24 a. m.
No. 4.	From Salt Lake, Ogden and the west .....	9:00 p. m.
No. 6.	From Salt Lake, Lehi and American Fork .....	5:21 p. m.

Train No. 2, the Atlantic Flyer, leaving Provo at 9:24 a. m., connects at Pueblo with the east bound train of the C. R. I. & P. and Missouri Pacific and also makes close connection at Denver with fast east bound trains of the Burlington & Santa Fe routes.

No. 4, the Atlantic Express, leaving Provo at 9 p. m., makes close connection at Pueblo, with the fast east bound flyer of the C. R. I. & P., at Denver with the Burlington route, and at Colorado Springs with through fast train to Chicago. This train carries the only through Pullman Sleeper to Chicago. For rates, tickets and all information call on C. R. Aley, ticket agent, Provo, or J. H. Bennett, G. P. & T. A., Salt Lake City.

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